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FREE SOCIETY

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An Exponent of Anarchist-Communism: that Equality of Opportunity alone Constitutes Liberty; that in the Absence of Monopoly Price and Competition Cannot Exist; that Communism is an Inevitable Consequence.

VOL. V. NO. 40. SAN FRANCISCO, CAL., SUNDAY, AUGUST 13, 1899. WHOLE NO. 228.

THE DAWN OF A NEW DAY.

All hail the dawn of a new day breaking,
When a strong armed nation shall take away
The weary burdens from backs that are aching
With maximum labor and minimum pay;
When no man is honored who hoards millions,
When no man feasts on another's toil,
And all poor suffering, striving billions
Shall share the riches of sun and soil.

There is gold for all in the earth's broad bosom,
There is food for all in the land's great store,
Enough is provided if rightly divided;
Let each man take what he needs—no more.
Shame on the miser with unused riches,
Who robs the toiler to swell his hoard,
Who beats down the wages of the digger of ditches,
And steals the bread from the poor man's board!

Shame on the owner of mines, whose cruel
And selfish measures have brought him wealth,
While the ragged wretches who dig his fuel
Are robbed of comfort and hope and health!
Shame on the ruler who rides in his carriage
Bought with the labor of half paid men—
Men who are shut out of home and marriage
And are herded like sheep in a hovel pen!

Let the clarion voice of the nation wake him
To broader vision and fairer play,
Or let the hand of a just law shake him
Till his ill-gained dollars shall roll away.
Let no man dwell under a mountain of plunder,
Let no man suffer with want or cold;
We want right living, not mere alms-giving,
We want just dividing of labor and gold.

—Ella Wheeler Wilcox.

POLITICAL ACTION.

It has been said that "experience teaches a dear lesson, but fools will learn no other." That the labor unions of this country are wisdom-proof, as far as regards this old-fashioned method of acquiring knowledge, is amply proven by the actions of the members of said unions. For instance, the unions of New York City are booming a new political party. Hundreds of delegates were present at a recent meeting of the Central Federated Union, when the subject of a new labor party was brought up for discussion. We are told the project was "enthusiastically indorsed" by the delegates, and a convention called for August 7. Every union and reform body in New York will be asked to send a delegate. Master Workman John M. Parsons, spoke "strongly in favor of the new political movement," and said the time had come for the unions to "show their power as Americans or go down to destruction." A delegate bitterly denounced the Board of Aldermen, who by virtue of the power vested in them through the ballot-box, had given "$150,000 to entertain Dewey, but not a cent for the strikers." Thus with a practical application under their very noses, of the magic work of the ballot-box, they yet held out for political action. More than this: Through the cowardice, incompetency or dishonesty of trusted leaders, the labor unions of this country for the past 25 years, have gone to destruction, each in their respective turns, while in every great strike, it is safe to say, the strikers have come out at the "small end of the horn," and the condition of the workers is steadily growing worse. Yet in spite of the fact that those in power, politically or otherwise, have ever betrayed the cause of labor, the laborer still clamors for the old regime—with a change of masters; but the master will be as relentless as of old, and the workingmen will find there is not much spice in that kind of variety. Just what grounds the workingmen of this country have to rely on the saving grace of the political machine, would puzzle an X-ray to discover.

Does not the history of past events, yet green in our memory, forbid the hope? Have not workingmen been shot down like wild beasts? Others imprisoned and persecuted and forced to sever their connection with organized labor? Has it been possible to get redress through the courts, for a long list of crimes, perpetrated by plutocracy against the workers? No! these boasted tribunes—miscalled courts of justice—have armed monopoly with a potent weapon, called injunctions, restraining men from exercising liberty of speech or using moral suasion with their fellow workmen, while the heads of a vast corporation are allowed to freely meet and mature plans for the undoing of employees often on the verge of starvation.

Will workingmen ever learn that the only salvation is in a brave heart and a strong right arm? If they would attain a "dignified and manly existence," as Louis Lingg declared, "let them repel by *force* the armed enforcement of infamous laws." The only thing that will force any concessions from monopoly is a determined and watlike stand. Let the workers retaliate, give blow for blow, take life for life. There are times when the destruction of property would be advantageous. Government holds property more sacred than life; the graves of thousands bear testimony to this. Let the proletariat esteem life the more sacred of the two.

The Communists of Paris, made desperate by the brutal acts of the government, slew some prisoners held as hostages and *protected* the Bank of France!! Had they reversed their act, protected the lives of the prisoners, and confiscated the millions in the vaults of the Bank, does anyone doubt that the history of the Commune would be far different than the one that now rends the heart of every lover of liberty?! Peace to the ashes of the noble defenders of Paris; may the workers of every land, while emulating their heroic fortitude, their self-sacrifice, yet profit by their mistakes!

KATE AUSTIN.

Caplinger Mills, Mo.

OBSERVATIONS.

For the past three years the streets of Chicago have been one vast auditorium for the assembling of people who could listen to the preachers and teachers of all the isms conceivable for bettering the condition of the oppressed. The panaceas advocated varied all the way from "class conscious" Socialism and Single Tax down to the redeeming blood of Jesus. One evening recently Lucy Parsons and a number of other comrades held a meeting on one of the crowded thoroughfares. She held the attention of an immense throng of people while Comrade Pfuetzner disposed of invigorating literature. Next morning the papers came out with graphic reports of the meeting. When the rulers read the account they turned pale under the gills. What? Anarchy on the streets of Chicago again? Thought that dread viper had been stamped out forever! Whereupon several rulers marched to the city hall and asked Chief of Police Kipley to give an accounting of his stewardship. The edict went forth prohibiting any further speaking on the streets of Chicago. The Single Taxers mournfully beseeched His Majesty Kipley to grant them the privilege of spreading the gospel of unearned increment on corner lots. Some of the milk and water Socialists marched in solemn conclave to the throne at the city hall, and, after salaming King Kipley much after the manner of the subjects of the Ahkund of Swat, they told him they had the greatest reverence for the law and assured him they were in no wise dangerous to his masters. Then the rulers, through their newspapers, told the Single Taxers and Socialists that they knew all the while they were good boys and utterly harmless, but were naughty sometimes in their language while giving recitations and speaking pieces in public, and that they only really meant to put the ban on those terrible Anarchists who had the temerity and audacity to want to do something besides talking and voting. However, the Anarchists are continuing their open-air meetings Sunday afternoons at Humboldt Park.

* * *

There are strikes going on all over the country. They are fighting the same battle in the same old way—leaving the shops and entering into a contest to see which can hold out the longest—the workers or their masters. Strikers are seemingly unmindful of the fact that capitalists have in their possession the wealth that the workers have produced over and above their "living wage." So when the strike commences the bosses have the accumulation of years of the workingmen's products, while the laborers' only recourse is the meagre assistance of those who are also only receiving a "living wage," therefore their power of resistance in holding out against the bosses is short-lived. And right here is where the "scab" and the unemployed enters into the question.

A great many workingmen who perhaps have held positions for years uninterruptedly are inclined to be conceited; they imagine that none but themselves are capable of filling the particular notch in industry which they happen to occupy, and they treat with contempt and scorn the thought of some hungry unemployed men taking their positions. They do not realize the fact that some day a machine will be put in that will make them members of the unemployed also.

Machinery is leveling the skill of the mechanic. It seems necessary that most people must bite the dust before they come to a proper understanding of the labor question. Distinctions and castes in the trades should be obliterated. Of the hundred and odd men it takes to make a shoe in a modern factory it is difficult to determine which is the most skilled and which produces the most; each part is necessary to the complete shoe, and each workman does his particular part in the manufacture of the shoe. So it is rapidly becoming in all branches of industry. Laboringmen must come to recognize the oneness of their cause—their commonality of interest,—and fight unitedly in a solid phalanx against the common enemy—monopoly—not for a "living wage," for that means a very small wage in many cases, but strike to stay in the factory and get all that they produce: Stay under the roof that *we* have built, use the tools that *we* have made, and enjoy the things that *we* produce.

* * *

There is weeping and wailing and gnashing of teeth amongst the drummers who are being discharged by the tens of thousands by the monopolies which have bought out competing concerns and trustified them. Trusts do not have to advertise nor drum up trade; if you need something in their line you know where to get it, and that is all there is to it. The drummers will not have a chance to make liars out of themselves in misrepresenting the merits of the goods of "their house" for so much a lie. The bigger the lie the larger the sale, therefore the biggest and most accomplished liars among them commanded the largest and most munificent salaries. It is hoped that the new positions they may fall into will not be such as to make it necessary for them to emulate the qualities of Ananias.

Chicago, Ill. WILLIS M. ANDREWS.

* * *

One murder makes a villain, millions a hero. Wise old oracle, speaking these words. One dollar stolen makes a thief, millions a United States Senator. The hero of a hundred thefts goes to Florida to fish and to reflect that virtue always is rewarded. Pennsylvania pays her miners five and ten cents an hour for mining coal and pours forth money and power the shameful treasury of the spoliator. What and who may be Pennsylvania? Pennsylvania is her people—her average citizenship. That citizenship growls, threatens, laments, but does not strike. As long as it does not strike the regime of the thief must be regarded as the regime of its choice. And Pennsylvania is only another name for every other State in the Union.—*Conservator.*

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Anarchy.—A social theory which regards the union of order with the absence of all direct government of man by man as the political ideal; absolute individual liberty.—Century Dictionary.

NOTE AND COMMENT.

Kropotkin's work "The Conquest of Bread" has been translated into the Italian and may be had at the Italian library, (Biblioteca Sociale Libertaria,) Paterson, N. J. Price 75 cents.

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The *Little Freethinker* is being published again by Elmina Drake Slenker, Snowville, Va., and it is to be hoped that this iconoclastic little paper will be liberally supported and circulated among the children.

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The Socialist Labor Party of this country shares the inevitable fate of all political parties. Its leaders are fighting among themselves for supremacy and the outcome of it is its disintegration, its members largely joining the Social Democracy. The same fate, however, is in store for this latter organization. What a pity to waste so much time and effort in such fruitless work!

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A private company pays $10,000 to the United States government for a twenty years' privilege of running the Mare Island ferry boats, the government paying the company $200 a month for carrying the United States officials and clerks who have the use of the boats gratuitously. The clerks are engaged only six hours a day, their work being merely nominal. The company realizes the handsome profit of from $2,500 to $3,000 a month, and all this profit comes from the "horny-handed son of toil"—yes, and horny-brained as well.

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Wonderful things do happen. Millerand, the Socialist, who pretends to be overturning the present social system, and Gallifet, the commune butcher who in 1871 had the Socialists (men, women and children) murdered by the thousands, are co-operating in the French government in directing the affairs of the nation. Kropotkin, in his autobiography in the *Atlantic Monthly*,—which by the way ought to be read by every progressive person—says very correctly regarding political parties:

It always happens that after a political party has adopted a program, and has proclaimed that nothing short of the complete attainment of its aim will satisfy it, it divides into two factions. One of them remains what it was, while the other, although it professes not to have changed a word of its previous intentions, accepts some sort of compromise, and gradually, from compromise to compromise, is driven farther from its original program, and becomes a party of modest makeshift reform.

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Again and again the labor leaders assure us that organized labor will solve the social problem peaceably. One cannot help wondering whether those leaders are fools or knaves. It is but necessary to consider the latest doings between capital and labor in order to realize that the "peaceful solution" is taking a rather bloody start. In Cleveland strikers and scabs are killing each other; up to ten days ago eight were reported dead and over a hundred wounded. Cars are being blown up with dynamite, which, to be sure, is supposed to have been the work of hirelings of the railway company. The merchants are sympathizing with the workers and refuse to sell their wares to the military. The scabs are bombarded with stones by the women. And that is called a "peaceable" solution.

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Judging from latest reports the Cleveland strikers are going to win their fight, yet in the end, experience teaches, it is the corporations after all who are victorious. Not until the workers of the whole country realize that their interests are identical can labor be victorious. Instead of sending money and sympathetic dispatches to Cleveland all the workers of the whole country ought to lay down their tools simultaneously; then the Cleveland strike would be satisfactorily ended in one day. Besides the workers must learn that not themselves, but the bosses—the exploiters—ought to be made to suffer starvation and privations during the strike, for the products on hand belong to the workers and not to the employer; when the worker once realizes this fact, exploitation will be at an end. A. I.

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FAREWELL!

Emma Goldman has come and gone. Her presence in this city has apparently not left a ripple upon the surface of this community. The City Hall, the sink of corruption where all the villainous political schemes against the welfare of the community are executed and where the uncanny, hungry crowd of vultures congregates and conspires against the pockets of the unwary and "uncary" citizen, still stands in its old place with its sawdust-filled walls, a monument to thieving contractors and boodlers who robbed the community of millions of dollars;—the new Hall of (in)Justice, the latest fat steal of another gang of robbers is nearing its completion and almost ready to coil like a boa-constrictor around the vitals of the toiler upon whom depends the support of all of these hightoned loafers' and robbers' institutions as well as all the burdens of our modern civilization;—and the infamous commercial gambling dens known as stockboards are running as busily as ever at their familiar headquarters at Pine and Montgomery streets.

Yes, all of these institutions against the existence and mischief of which Anarchism contends are still with us and—no! not a ripple on the surface! For we are not doing surface work. We are laying the foundations for a structure as broad as the world and as solid as a rock. And we have learned from experience that the only effective and lasting method of work is the quiet, penetrating method of reason. Ours is not the aim of securing sinecures for a number of political corruptionists by way of "political action." Nor are we engaged in the patriotic work of producing "heroes" by way of setting human beings to slaughter each other like wild beasts and pouncing upon and disturbing the peace and tranquillity of "black savages" who are "too ignorant to recognize our glorious flag." Ours is not the work of retrogression and destruction but rather of construction and elevation. Hence the daily papers with the "largest circulation" of lies, villainies and sensations disdained Emma Goldman's presence and doings.

Yet, while she may not have left a ripple upon the *surface*, Emma has certainly rendered very valuable services in the grand work of disrupting this so-called society of ours by applying the social surgeon's probe and laying bare to the view of the layman the superficialism, stupidity and irrationalism of this sham civilization of ours and pointing out the way to a real society and genuine civilization with Reason as its guide and human happines as its effect.

During her stay of seven weeks in this city Emma Goldman has delivered the following lectures:

"Politics: Its Corrupting Influence on Man."
"Authority vs. Liberty."
"The Power of the Idea."
"Why I am an Anarchist-Communist."
"A Criticism on Ethics."
"The Origin of Evil."
"The Aim of Humanity."
"Sex Problems."
"The New Woman."
"The Development of Trades-Unionism."
"Charity."

The latter was delivered beforees the San Francisco Freethought Society.

While all of these lectures were exceedingly instructive and interesting and cannot but produce beneficial results, yet her most important lecture and that by which she has, in the writer's opinion, made her mark was that upon "Sex Problems."

The fact in itself of a woman's delivering a lecture upon a subject the very approach of which is so much feared even by many men who consider themselves radical, attests an admirable courage, and the fearless manner in which Emma Goldman handled the question as well as its clear and thoroughgoing presentation was a matter of genuine delight to all true lovers of liberty present. She said in effect:

"Intelligent minds are at last becoming reconciled to the fact that everything in the universe is subject to the eternal processes of change and variety; that this old world itself is nothing but a lot of everchanging matter; hence our institutions, customs and habits are subject to the same process of change. We have learned to make and unmake political and religious institutions; we are gradually stripping ourselves of the gods and governments of our semi-barbaric ancestors; but we are still gingerly upon the question which is of most vital importance to the race: the sex question. And yet this is the very basis of the weal or woe of the race. The human being could stand all the political and religious tyranny and be comparatively happy if the freedom of the affections were but guaranteed. Instead of that the heart is hampered and hedged in by all manner of ridiculous social and political laws and inhibitions, and those who would live up to their natural inclinations are scorned, ostracized and even persecuted. Particularly distressing and humiliating is the position of the woman. While some ascetics yet hold the male transgressor of these ridiculous laws in contempt, he is excused and even encouraged by most in society. The poor woman, however, who is but the necessary complement to the act is condemned. This double standard of morality is a perversion of reason. The man's act that requires the cooperation of the woman must be wrong in him as well if it be wrong at all. But it cannot be wrong. The sex act is simply the execution of certain natural functions of the human body, as natural, as healthful and as necessary when exercised temperately as the functions of the stomach, the brain, the muscles, etc., etc. We do not pay or consult a preacher or politician in the use of our other organs why should we do so in the use of our procreative organs? It is a shameful, degrading and degenerating interference with individual liberty, and the whole intellectual world is beginning to revolt against it. Nor should it be any third party's business how many persons of the opposite sex our affections go out to and with how many of them we associate; whether we be monogamists or varietists. As a matter of fact there is hardly one man in a hundred but is a varietist; why then should not the woman enjoy the same right if she so pleases? And where indeed is the harm? The basic law of society is non-interference with the rest of its members: non-invasion; the sex organs as well as all the other organs of the human body are the property of the individual possessing them and that individual and none other must be the sole authority and judge over his or her own acts; political and religious freedom are incomplete without social and sex freedom; sex slavery as now existing must fall if man is to be truly civilized."

The lecture was well attended and the audience with exception of an occasional burst of applause was spellbound. The questions asked by the audience as well as the discussion following the delivery of the lecture were indicative of an intense interest in the subject and brought out many fine points too difficult to record in a brief report.

Emma Goldman has left this city last Wednesday bound for Denver, whence she goes to Kansas and then to Spring Valley, Ill., to deliver an oration upon Labor Day. Thence she expects to visit England and Scotland and later to proceed to Paris to the World's Exposition and participate in the Anarchist congress. It is not an improbability that she may some day return to the genial clime of California to make her home here. But whether she do or not and wherever her plans may take her, she will always carry with her the esteem of her fellow workers as one of the most energetic and indefatigable champions of human emancipation. S. D.

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RECENT EVIDENCE.

I was surprised to note that there was no comment in *Free Society* about the recent split in the S. L. P. in New York. Is it a case of small fry, or lack of interest in what the authoritarian brotherhood is doing?

It demonstrates beyond a doubt the fallacy of trying the dictatorial method of propaganda—and in seeking to instil in the heads of the masses that authority is good, if we will only bow down and accept. The assassination of liberty will reap a harvest of barren results.

The Anarchist chukles a little at the outcome of dictatorship. If it works such disastrous results in its infancy, what would it be if a whole nation were so governed?

The Socialist says those things will happen, they have happened before, and all such occurrences are but evolutionary.

To me as an Anarchist it proves that even in the ranks of the Socialists the desire for liberty is growing.

When the majority, or even the wise minority, reach the point of desiring liberty from the side of intellectual development—intelligent comprehension of what liberty means—I am convinced that the S. L. P. and other State-reform bodies will disintegrate, as they must, when the mind grows, and grow it must toward liberty and away from authority. B. F. Brukk.

DIFFERENCES AMONG ANARCHISTS.

III.

Perhaps the oldest question to affect social man was the question of "mine" and "thine." When he roamed the primeval forest, a howling savage, his only sense of property was possession. It was a long time in social evolution ere a sense of justice posited a right in labor products. Might was the only criterion; right was held by conquest; it was simply a question of strength: the strong became chiefs; the conquered became slaves. Successful robbery was earliest respectability; weakness was a crime. Pride awoke in gluttony and debauchery. "Piping times of peace" was heraled a "winter of discontent." Agriculture, then manufacture and commerce slowly worked a change; a sense of justice in ownership of things dawned upon man. And government which was instituted by the chief to the more successfully rob and hold possession of the plunder, was finally compelled to recognize this right. But the older "right" was never relinquished, and then arose a double standard. What was "right" for government became wrong for the citizen. It became necessary for government to recognize this right between man and man, to settle disputes among their slaves, later known as citizens. Government was a higher order and believed to be of divine origin. The robber chief in alliance with the priest or medicine man very successfully established himself as a "right divine." But in time the "divinity that doth hedge the king" began to be doubted. Then was born the Socialist. Liberty, equality, and fraternity became subjects for consideration. Socialism was a protest against robbery. Wealth under the fostering care of the chief had developed into capitalism that drew from the masses to sustain the dignity of the chief and add to the hoard of the capitalist. The concentration of wealth and the debauchery of the chief provoked rebellion, and several civilizations went down before the blind fury of what historians have called "robber fanatics." Religion which was necessary to enthrone the king and keep the people in poverty also developed the "fanatics" to inflame the people and justify the slaughter of their oppressors. Tyranny and slavery is the action and reaction of force. Socialism was a new dispensation to right the wrong and establish the brotherhood of man. The religious idea—a standard authority—still was recognized; a forceful government still seemed necessary. "The fatherhood of God" was reincarnated in the force of government. The equality and fraternity of man must be established. Poverty must be abolished. The State must provide for all and all must sustain the State: an altruistic conception. It has embodied many organizations and been an extensive field for the active minds of many philanthropists since Thomas Moore wrote his Utopia. But failure after failure convinced many that some principle was lacking, or wrong in its application. Then was born Anarchism, an egoistic conception. Liberty, equality, and fraternity were still the aim, but liberty was emphasized and declared impossible under authority—that is, government authority—a regulating, directing force. Equality demands the sovereign individual. The commonwealth which older Socialism would establish was declared another form of tyranny and should be abolished or ignored. The Anarchist would take as his motto:

> "Love many, trust few,
> And always paddle your own canoe."

As there should be none but individual authority, there could be none but individual property. The communistic idea of Socialism was rejected and the individualistic idea set forth. Naturally private property was emphasized. Naturally as "God had been a jealous God" the individual became a jealous individual, and the idea of ownership tended to exclusiveness. But love and sympathy were at work and as liberty permeated civilization egoism tended to altruism, that is, the individual found his greatest happiness consisted in making others happy. As ideas of equality and independence grew, love and sympathy were brought to view. That universal law of nature, the struggle for existence, was modified. Intelligence came to demonstrate that nature provided or could be made to provide for all its children. The theory that sustenance was unable to keep pace with sentient life was a fallacy. Intelligence which introduced labor saving machinery—monopolized by commercial greed—began to demonstrate that the hours of labor might be greatly reduced, and the leisure and happiness of the many assured if the machinery could be made to actually serve the laborer and not be made to merely add to the savings of the monopolist. The Socialistic State would monopolize it for the good of all. But the Anarchist would make it free for the use of all, by doing away with all authority. What makes men toil and sweat for others' gain? Is it not the fact that a forceful government holds that to be right which between man and man is felt to be wrong—a right which nature never gave the individual, but which was born of might and conquest—robbery;—a power which protects as private property that which the owner never earned and which by natural law and right he could never possess?! Remove this authority, educate the people in self-reliance; let the people work out their own salvation in their own way. Love and sympathy, born of independent selfhood, will do away with all routine toil and degradation and make labor a healthful recreation, producing wealth in profusion. The wants of all can be supplied without money and without price. Use must be the only value. Ownership will remain in storage. Things as well as men will be free.

A. L. BALLOU.

East Elma, N. Y.

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PEPPERY POT.

Camille Flammerion, the great astronomer, renounces spookism to which he had fallen a dupe and which he had *believed* in for some time. Thus slowly but surely reason replaces faith.

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"It is enough to make one abandon such a country," said William Waldorf Astor, and became a naturalized citizen of Great Britain. I have no sympathy with the reasons that prompted Astor's action; his case is simply that of one robber trying to escape the extortions of another; but I echo his words from other reasons and cannot help emphasizing them with the well-known exclamation frequently used by one of our local friends: "Amen!"

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The name of a man being tried upon a charge of murder in this city is Albert Frederic George Vereneseneckockockhoff. While his case is certainly one entitled to reflection and when thoroughly sifted by the sociologist will in all likelihood be found the outcome of our perverted social system and institutions, his name is no less a matter for reflection. When human beings become thoroughly freed from all superstitions they will discard names the pronouncing of which si liable to give one the gum-ache.

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The high-priestess of occultism and spookism is suffering with lA-grip-pa—that is both she and Agrippa are suffering from hallucinations, the only difference being that Agrippa has shuffled off his mortal coil and is now being persecuted in spookland for his transgressions against reason by his apt follower, the high-priestess, while she herself is still struggling to astonish the natives of this valley of tears.

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Undoubtedly Agrippa was a deep thinker and an advanced man for the age he lived in even though he did give utterance to some irrational thought besides the fine productions he left to the world. There is no rose without a thorn, and we of this century can well distinguish the chaff from the good fruit and give Agrippa the credit he deserves.

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A cut in the *Examiner* shows the extensive wardrobe of the "Hero of Manila" consisting of five different new uniforms, namely, a "Special full dress" (in which he no doubt will "get full" many a time; there ought to be another one to "sober up" in), a "Third Dress," an "Undress A.," a "Service Dress" and an "Evening Dress." To be complete a morning, noon, and night dress and the "hero's" socks ought to have been added.

What a contemptible, nauseating, hypocritical, maniacal society this is! The savage who leads a murderers' band to slaughter fellow-beings, lives upon the fat of the land, having collections taken up to keep him in luxurious idleness and has half a dozen different costly suits to wear and change daily, while the poor drudges who labor and create all the useful things those murderous drones not only use but waste, are obliged to live in rags and in a semi-starved condition!

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The head-clown of Rome (pope) with his sycophantic, servile crowd that is dancing, bowing and scraping around him are seeking to re-establish temporal power. It is gratifying to see that even some of the superstition-ridden clowns of lower rank (clergy) are politic enough to discourage such an absurd move. One of them is reported as having said:

"With the exception of a few narrow-minded men, every one among the higher Italian clergy is convinced that the temporal power, such as existed before 1870, has had its day and that an absolute restoration of the *status quo* would be a calamity for the Church of Rome. What was thirty years ago is impossible now. People are accustomed to lay institutions, which imply many things incompatible with a clerical government. We are convinced that such a government would not last or exist amid the struggles such as disturbed the reign of Pius IX.

"No serious thinking man can wish to see the Holy See return to so painful a position."

The fact is that no "serious thinking man" or even intelligent woman or child of the present age would wish to be subjected to the superintendence and caprices of a consumptive religious imbecile; it is bad enough to be ruled by a tobacco-fiend like McKinley and a lot of whiskey guzzlers as are to be found in our legislative halls and congress. Rational beings are opposed not only to the temporal power of the pope, but to the power and rule of any human being over another. Their motto is: No popes, no kings, no presidents, no rulers of any kind, but self-control.

S. D.

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A VISIONARY.

The Interpreter took me by the hand and led me to a cave across the mouth of which was a great gully, and one standing on the further side of the gully was building with bridge planks. But, because he could not come to the hither side, he built the frame of a bridge straight up toward heaven.

Then said I, "Why does he build in the air, for in that manner he can never span the gulf?"

The Interpreter answered, "Wait and see." And I saw that the man climbed to the top of his frame work, and because he greatly desired to span the gulf, he built out on the side which was toward the opposite bank. When he had builded thus for a long time, the weight of the timbers overbalanced that which the man had built, so that it fell across the gulch and it was a bridge for all men to walk upon.

Then said I, "What means this?" The Interpreter replied, "He whom you saw is an Idealist, who seems to arrive at nothing, so that men say he is impractical, yet is his mind fixed upon making an advance. Now when he finds no way of going forward, he aspires to go higher. In the fullness of time his desire creates a way and the bridge overbalances, so that it spans the chasm."

I answered him, "But what of the man?" Then answered the Interpreter, "The man was crushed in the overturn. Nevertheless he did go over. 'Yea, saith the Spirit, they do rest from their labors and their works do follow them.'"—Bolton Hall, in the *Star*.

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At the present rate at which machines are being introduced in the mines of America, it will be only a few more years when only one-tenth of the number of men now employed will be required. One machine does as much work as ten miners now do by hand. In 1891 there were only 2,739,743 tons of coal mined by machinery. In 1896 the amount increased to 12,553,522 tons.—Ex.

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AS OTHERS SEE US.

The following, clipped from [illegible] London *Echo* shows haw others lo[illegible] the state of affairs in this country [illegible]:

"The signs of the times indicate that before the sun rises on January 1, 1900, the great American nation will groan and writhe in an agony of revolution, and the streets of all her great cities will be slippery with blood—a hundred drops of blood for each gem that flashes on the neck of rich and pampered women, and ten drops of blood for each tear that has washed the faces of the poor. Politics is so rotten that it stinks. Every one knows, and no one cares. America is no longer a republic; it is a plutocracy. The President is merely the creation of bank directors, railroad kings and coal barons; and it is the same with the governors of the states. The poor whine about their poverty and gnaw their crusts of bread, but can always be depended on to vote for the rich.

A nation such as this, in which one million plutocrats tyrannize over seventy million slaves, will be either overthrown by a foreign foe or die of gangrene. The various labor organizations do not think together, vote together or work together; and they have no money to buy votes, lawyers and judges. Soldier police shoot down working people and are cheered on in their bloody work by the monopolies and the clergy. But the day will come when there will be a horrible dance of death, lighted up by burning houses, and music and cries and groans and dynamite bombs. Rich idlers amuse themselves at Newport and Tuxed; poor workers toil ceaselessly in the darkness of the mine and the den of the mill; young men and women dawdle over iced champagne and opera parties; old men and women pick rotten food out of garbage barrels. Dogs are driven out to the park in carriages to get fresh air; children gasp and die for want of a respite from the fetid fumes of overcrowded tenements and damp and disease-breeding cellars."

A FRENCH JOURNAL.

We draw our readers' attention to the particularly interesting number of the *Humanite Nouvelle* that appears this month. It contains, among other matter, in prose and verse, a charming study entitled "Remembrance" by Maurice des Ombiaux; a powerfully written tale by the celebrated Russian author Gorki entitled "The Vagabond;" "Nydia," a fragment by A. de Rampan, of some dramatic power; poems by Louis Ernault and of the well-known Russian writer S. Nadson, some vigorous, others delicate in style; an interesting article on "Some objections to Economic Materialism" by the learned Socialist thinker, G. Sorel; "Napoleon as Forger of the Currency," an admirable and fearless historical study by L. de Royaumont; an original and fruitful survey of the "Situation in the United States" and on "Situation in Spain"; by Ubaldo R Quinones. This judicious and well-informed s[illegible] of the situation of the two foes is suggestive in the very coupling together of these two names; lastly, an agreable literary letter of L. Dumont Wilden, an interesting "Salon" of J. Schmidt, some pages on "Objects d' Art" at the Salons by Jean Dolent; a letter by L. Dumont Wilden on the exhibitions at Brussels, and finally the customary review of reviews and books. It is remarkably varied in character and well informed; it keeps its readers thoroughly up to date in politics, social movements, philosophy, literature and science (in anatomy, physiology, etc.) of the whole world. This Review is signed by such names as Elisee Reclus, G. Sorel, Bancel, Dr. Gaboriau, Elie Reclus, Ch. Barbier, A. de Rudder, V. Dave, A. Hamon, A. Dufresne, Marie Stromberg, Marya Cheliga, L. Jerold, V. Haber, Emile Michelet, etc. Address: A. Hamon, 3, Boulevard Berthier, Paris, France.

HOW THE PEOPLE RULE.

The "people rule" in this land, you say?

"Yes."

Then the people must be favorable to the gigantic trusts that are robbing them?

"Well—no, you see they"—

And the people decided to pay $20,000,000 for Philippine people and islands?

"Oh, no. McKinley instructed the peace commissioners to"—

And then the people declared that the Filipinos were too barbaric to govern themselves, so ignored their plea for self-government, and thus brought on the war—

"No, that isn't the how. You see McKinley, and Alger and Han"—

And the people don't want the government to issue its own money and so they ordered bills introduced into congress giving bankers an iron-clad monopoly of the money business?

"No, the people didn't. The bankers caused those bills to be introduced—confound 'em—but"—

And the people ordered embalmed and rotten "refrigerated beef" for our soldier boys in Cuba, and then—

"No sir, that was done by that Alger through Eagan, and if"—

And then the people gave Eagan a 6 year furlough on full pay, and then—

"No sir, the President did that, and the people"—

And the people then appointed two whitewashing committees to coat and bury the embalmed—

"NO SIR, McKinley did that, and say—hold on now—say, I guess the people don't rule after all. May be we're changing into a kingdom or something like it."—Ex.

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